a man leaves his village. He will continue an active economic and affective relationship with his sisters. If we consider the Bororo social groups, we find another indication of the balance between cross-sibling and spouse solidarities. After marriage a man becomes a member of his wife's matrilineal extended family, which is the most important residential and economic group among the Bororo. However, a man remains a member of the matrilineage into which he was born, and by virtue of this membership he holds rights on some particular names, songs, ceremonies, and cultural items. The placing of equal weight on cross-sibling and spouse solidarities may be correlated with the structure of the rules which govern the strictly kinship extensions. Lounsbury has suggested that some Crow-type systems emphasize the "fraternal" and others the "filial" aspect in the relationship between a female Ego and her brother. Where the "fraternal" aspect is emphasized, the cross-sibling solidarity will be prevalent; where the "filial" aspect is emphasized, the spouse solidarity will be prevalent (Lounsbury 1965: 176-177). The Bororo type of Crow rule and the female parallel-collateral equivalence rule, which were required to account for the kinship system, did not indicate any preference for either the "fraternal" or the "filial" aspect of the cross-sibling relationships. All of a female Ego's "maternal uncles" and all of her "sororal nephews" have been reduced to the category of her "brothers." On the other hand, all of these "brothers" are like sons to her when she reckons to their children and their wives.

Chapter VIII

FAMILY LIFE

592 The basic economic unit consists of a woman and her husband, her daughters and their husbands, and all their unmarried children. After initiation the sons move into the men's house, but all their belongings remain in their mother's house, and their food continues to be prepared in their natal home until they marry. If they later divorce, their mothers and sisters will again care for them. When a man marries he moves into his wife's house on the other side of the village, but his most precious ornaments remain behind, in care of his sisters' husbands. A house may be occupied by several extended families, each family having its own fireplace. If the families are small, the sisters decide whether they will cook together or separately. When they cook together they use the same fireplace, but each woman cooks in her own pots and provides her own firewood. The families living in one house do not eat together, but the women always exchange some of the food they have prepared. They also help each other care for the children. If a woman is busy making fire or cooking, one of her sisters will take the baby for her; and when a woman goes into the woods to collect firewood, her mother or sister will take care of the

596 855 children left at home. She will bathe them, feed them, and even nurse them.

591 If a man does not get along well with his wife's family, he can move his family to another village. This movement of the nuclear family allows a man to interact with new people but does not affect the structure of the new group, which will be very much like the one left behind. The man will live again in his "wife's sister's" house, and he will depend again on his "brothers" in quarrels. If the wife's mother is still alive, a change of village will seldom occur. Apart from the affective ties between the two women, the mother likes the couple to live with her because of the help her daughter gives her and the contribution that her son-in-law makes to the household by hunting and fishing. The daughter, on the other hand, can feel quite sure that her children will be looked after when she goes into the woods to collect food or firewood. And the husband hopes that his wife will grow wiser from the good advice she received from her mother.

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593 461 A young couple often goes alone to the woods or to the fields to do some work together that would be difficult for a woman to do alone: for example, cutting palm for the extraction of palm hearts, or cutting trees for the extraction of honey. Often these tasks are only an excuse for a couple's desire to be alone together. Occasionally a man, his wife, and their children will make hunting or fishing trips lasting several days. The trips may or may not be a

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